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THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Honor the Lord with thy substance, and with the first fruits of all thine increase: So shall thy barns be filled with plenty, and thy presses shall burst out with new wine."
—PROVERBS.

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UTAH AND TERRITORIAL MATTERS.

The Territories chafe under territorial tutelage. The inhabitants of the Territories are not well pleased because they have not the full rights and privileges of American citizens. They cannot see any good and sufficient reason why a citizen in a Territory is not practically as completely a citizen as is a citizen in a State, and why the former class of citizens are not placed on an equal footing with the latter class of citizens, and allowed the enjoyment of equal rights with them.

This subject the people of the Territories cannot refrain from agitating, particularly as this is a much vaunted land of equal rights, and the dominant party prides itself specially upon its legislation to insure equal rights to all classes of its citizens.

The Montana papers have been agitating this subject of late, and in a recent article, the *New North-West* is kind enough to say that one of the greatest difficulties in the way of securing more liberalized governments for the Territories is Utah, that the marriage customs and other theological polity which prevail in Utah adversely affect this and all other Territories.

While we must admit that this acknowledgment of widespread influence may be flattering to the vanity of the Utah people, if they have any, we do not see why the religion of the people here ought to have any influence upon Congress in relation to its action towards this or any other Territory.

Let us go down to the bottom of the subject. Marriage is a religious institution with most if not all religious people. Congress may consider marriage merely a civil institution, but Congress can never cause religious people to regard it in that light, and it is not within the province of Congress to declare what is and what is not religion, what citizens shall accept as parts of their religion, and what they shall reject from such classification of belief and practice. Congress would be perfectly powerless to convince a devout Roman Catholic that marriage is not a religious sacrament, or that a life of priestly celibacy or vestal virginity is not a great religious virtue. Equally futile would it be for Congress to endeavor to convince a devout Latter-day Saint, and some other religious devotees, that a plurality of wives is not a part of religion,

and in many instances a solemn religious duty and a high religious virtue.

Religion is a matter between man and his Maker, not between Congress and a citizen or a resident. The Constitution expressly and emphatically provides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." This is in accordance with the whole genius of American liberty. Therefore Congress has not the slightest justification in legislating concerning religious matters, either in Utah or anywhere else, either concerning "Mormons," or Methodists, or Roman Catholics, or any other body of religionists. Bismark, in accordance with the old iron rule of Prussia, may, as he is reported to have done, strictly forbid Catholic teachers to have prayers or hold services with regard to ecclesiastical policy, but such gubernatorial supervision is entirely foreign to the spirit of American government, and it would be really revolutionary in Congress to attempt anything of the kind. On the other hand, the reasoning is as fair as can be, that, if Congress can make no law concerning religion or prohibiting its free exercise, that body is equally unjustified in refusing equitable and liberal legislation, or legislation of any kind, merely because of the religious faith or practice of any portion of the community or any number of citizens. The statement of our Montana contemporary that "Mormonism" is the cause of the hesitation of Congress to legislate more liberally concerning the Territories, may or may not be true, but it is absolutely true that Congress has not a tittle of constitutional justification for any such hesitancy, that body has no discretional power in that direction, and therefore the plea that Utah is the lion in the way falls to the ground, being utterly untenable. The real lion in the way is not Utah, but something else.

We have endeavored to answer the complaint of the *New North West*, that Utah, or rather "Mormonism" in Utah, was the cause of the hesitancy of Congress in legislating more liberally towards the Territories, by showing that the cause thus alleged was not a justifiable cause for any such hesitancy. We mean that it may or may not be true that Congress has refused legislation of that kind because of the peculiar religious practice of the "Mormons" in Utah, but we hold that Congress has no right to make those religious practices, or the religious practice of any other body, a cause for refusing such legislation, for the ample reason that religion is not a thing which comes within the constitutional cognizance of Congress as a subject for legislation, or as affecting legislation, except to be left entirely alone.

We proceed to answer our northern contemporary a little more fully, and thus take note of some of its statements—

1. That the laws of the United States conflict with certain practices of the "Mormon" Church.

We know of only one law of this kind, the anti-polygamy law of 1862. If Congress had not made this law, there would have been no such conflict, and the proper way to end it would be for Congress to repeal the law, and that for a very good reason—because the law is clearly unconstitutional, being a law forbidding certain religious practices, with which Congress rightly has nothing whatever to do. If Congress were to enact a law prohibiting baptism, would anybody in his senses expect the Baptists to obey that law? No. It would be the duty of Congress to repeal that unconstitutional law, and not the duty of the Baptists to renounce the religious ceremony of baptism because of the law. The wrong, the crime, would be in the law, not in the religious act.

2. These practices of the "Mormon" Church are violations of civilization.

Then is the Bible a violation of civilization, for plural marriage was undoubtedly a Biblical practice, nowhere condemned but expresaly provided for therein. If civilization is not in accord with the Bible, then civilization must be unscriptural, Gentile, heathenish, barbarous; then this modern civilization must be a bastard civilization, a spurious civilization, a bogus civilization, for the civilization of Prophets, Apostles, and holy men and women of God, the civilization of the Gospel of Christ, the civilization that emanates from heaven, it must

be conceded, is the only genuine civilization, and there is nothing better established in Biblical history than the fact that a plurality of wives was a portion of the law and will of heaven to the people.

3. These violations of civilization can claim no constitutional protection.

We show above that religious faith and practice had full constitutional protection, and that Congress constitutionally had nothing whatever to do with them. We need not enlarge further upon this point.

4. The existence and maintenance of polygamy, and the unity of Church and State in Utah, successfully counteract the administration of the Federal government here.

So much the worse for the Federal government, if religion counteracts its administration. With marriage as a religious institution the Federal government has no constitutional right of controversy. As to a unity of Church and State, or, in other words, a blending of spiritual and temporal matters, what has Congress to do with that? Has Congress any right to define the line between spiritual and temporal things? Has Congress the right to forbid a man's religion from giving color and complexion to his business, his politics, his everyday acts? The poet says, and says well—

Religion is the chief concern
Of mortals here below.

We believe it is according to natural law that the chief things overshadow and have effect upon the things which are subordinate and of lesser importance. We are not enamored of what have of late been termed, somewhat sarcastically, "Christian statesmen," neither do we know how it may be with the *N. N. W.*, but we have an idea that there are a large number of Congressmen, as well as other citizens, who would be much better men and citizens if their daily course, whether in politics or any other business, gave undeniable evidence that religion, pure and undefiled, was their chief concern, and was manifestly held by them to be the paramount consideration, on week days as well as Sundays, in the halls of Congress or in the rooms of the store or office, as well as in the church or chapel. If there had been sufficient of this overshadowing, all pervading genuine religion, we should have heard less of back-pay stealing, salary grabbing, Credit Mobilierism, bribery, and Pacific Mail investigation.

(TO BE CONTINUED.)

SELF-IMPROVEMENT.

BY BLANCHE BEECHWOOD.

"The keen spirit
Seizes the prompt occasion,—makes the thoughts
Start into instant action and at once
Plans and performs, resolves and executes."

Every faculty we possess is capable of being cultivated to a greater or less extent, according to our own energy, preseverance and indefatigable efforts. We may talk of circumstances, opportunities and resources, but observation and experience will testify to a certainty that in most instances, it is, and always as been, those who have had the least opportunity, most untoward circumstances and fewest resources, who have attained the greatest celebrity. How many, even in a very limited sphere can we recall to mind, who have had the most brilliant prospects opened before them, with everything seemingly favorable to highest developments of character and intellect, that have allowed themselves to live in a sort of thoughtless inaction, carried along perhaps on the shoulders of influence, with scarcely an idea of their own, or power to call forth at the proper moment, a single thought worthy the consideration of others.

The usual term applied to successful people is, that they had genius. They may, or may not have had, any extra-

ordinary gift or talent. Granting they had, what would it do for them, without cultivation? If they were incapable of self-improvement, and happened to be born in poverty, which is most generally the case with geniuses, they might live and die, as many do no doubt, unknown and unappreciated; and who would be the wiser or the better for it, or what benefit would ever accrue to the world from it? They would not be half so commendable or worthy of admiration, nor fill the measure of their creation nearly so well as the persons possessed of sound common sense and a good amount of perseverance, are able to perform up-hill work, knowing that they must depend upon what they can make themselves, independent of hereditary, or inherent genius, influence, or position.

Perhaps some of our readers may think this a subject, fit only for the "sterner sex;" but in this day and age, the advance of intelligence has become so unlimited, that women are considered capable of improvement to the same extent as their "fellow-men," and if so, why not of self-improvement? The writer of these lines is anxious to see the women of Utah embrace the idea of self-improvement; and would say to them all, whether your circumstances are favorable or otherwise—whether you are rich or poor, learned or ignorant, you ARE capable of self-improvement.

I have had occasion recently to call upon many of the poor who are crowded into back-streets and alleys, into garrets and basements, and all sorts of out-of-the-way places; and it has set me thinking seriously—What can be done to benefit their condition materially? The answer comes to me clearly and forcibly, teach them self-improvement. If it is possible to arouse within them a wish, or desire to improve themselves and their circumstances in life, we ought to make a prodigious effort.

That our city should not become like the cities of Babylon has been our ambition; but if we do not mind we will soon have some of the scum and filth and degradation, which abound to such an alarming extent in the cities of the East.

There has never been an organization more conducive to self-improvement, or more suggestive of ways and means to elevate and develop woman, than the "Retrenchment Association." Every woman through this channel, has an opportunity for self-improvement; and if some of our young ladies whose time hangs so heavily upon their hands that they are obliged to read "yellow-covered literature," and choke down every sort of trash, that the press furnishes in this "enlightened nineteenth century," and if they themselves are so thoroughly accomplished that there is no occasion for self-improvement, exert a little of this power of knowledge in developing others, they would do great credit to themselves and materially benefit society. The idea of any one saying, they can't do any good, is only equivalent to admitting they are too idle, or too selfish; every woman can do some good to herself and others by making an exertion. We hear a great deal about opportunites, but we can make our own opportunities in many instances, if we will; and it will assuredly reflect greater credit on us, than to wait for a chance, or other people to make them for us.

I could tell you of a woman who had no opportunities (and less than none if possible,) to obtain knowledge; who was left an orphan and had to struggle against all sorts of adverse circumstances. She did not possess any apparent genius, nor was she beautiful enough to attract the attention of any "good fairy;" but she had energy, perseverance and determination; she was industrious and untiring in her efforts for self-improvement. She came to me a little girl in Winter-Quarters where there were no advantages favorable to education, and asked me to help her with some sums; I never saw her before, but I have known her ever since; and I can say truthfully that she is a self-made woman. To-day she is capable of conversing upon almost any solid subject, and all the general topics of the day; besides having a home of her own providing. How many girls are there in Utah, capable of developing into women of mind, of character, and

of taking an active and efficient part in the business of practical life?

Girls, don't be afraid of the term "strong-minded," for of such there is certainly a necessity; the stronger you are in mind and body the better for you, and exceedingly better for the next generation. If you want noble women, make yourselves such by your own merits; do not wait for any other person to bring you forward; study self-improvement, in mind, in manners, in temper and disposition. No matter how old we are, while we retain our faculties, we are susceptible of self-improvement. I was talking to a very old lady not long since, who told me she had improved herself wonderfully in the last few years. Said she, "I used to be rude and abrupt to people, bitter in my feelings, and of a sour temper. No one could please me; but since I have become too old for hard work, I have been cultivating myself, and I am not like the same woman."

Well, let us commence now, and not wait, and lend to each other a helping hand in the work of self-improvement. —*Woman's Exponent.*

OLD AMERICA.

NOAH.

It is not at all unreasonable to assign an American nativity to Noah, and to assert that the ark was built in this country. When the subject of Noah's ark is mentioned the mind at once associates it with Mount Ararat, because there, on the subsiding of the flood, it rested. And this very fact precludes the possibility of its having been built there; and our Bible distinctly says that the ark "went upon the face of the waters," which also clearly demonstrates that it did not stand still or float over one particular spot during the flood. It was borne upon the waters above the earth, and "went" from the place of its building, following the current of the waters. Now when we study the geology of the earth's surface, especially that age called the "drift period," we find opinions varied and conflicting as to the causes or origin of the drift, the most reasonable theory, and one very widely adopted, attributes the effects to the deluge of Noah. This great drift has a general eastern direction. This mixture of boulders, gravel and sand has been carried along evidently by powerful currents in almost a uniform direction all over the world, and plainly points out the course and power of the waters when "all the fountains of the great deep were broken up" on the day the flood commenced. We cannot conceive how this great breaking-up was effected. The Scriptures, aiming to inculcate principles of a higher and more important degree to man than the mere answering of questions of this sort, leave the solution to mere conjecture. Many suppose there was a gradual sinking of the land until the waters submerged all continents, but the very reading "broken up" signifies power, force and violence: a sudden burst and one wide overwhelming rush, in its onward motion sweeping ruin over the face of the earth. Mr. Priest advances a most reasonable theory: "The well-known velocity of the earth in its onward motion around the sun is about twenty-five miles a second. Let God, who first imposed this inconceivable velocity, suddenly stop the earth in its motion; what would the effect be? All the waters would rush forward with a power equal to their weight, which would be sufficient to overcome any impediment whatever. Rushing around the globe, rolling one half of the tremendous flood around this side, and one half over the other side, until the two should meet at the extreme east, when, heaping up above a common level, they would roll back to their original places as the earth should again resume its motion. The law of gravitation would prevent the waters from leaving the surface, and would cause a rapid current in the direction in which the earth is revolving.

We are not only told of this great breaking up in holy writ, but the newly-discovered Chaldean record of Noah's flood, written on tablets now in possession of the British Museum, and translated by Mr. Smith, reads as follows, the figures given meaning the respective numbers of the tablets:

86. he spake saying, in the night "I will cause it to rain from heaven heavily."

92. The raging of a storm in the morning.

93. arose, from the horizon of heaven extending and wide,

94. Vul in the midst of it thundered, and

95. Nebo and Saru went in front;

98. Ninip went in front, and cast down;

99. the spirits carried destruction;

100. in their glory they swept the earth;

101. of Vul the flood reached to heaven;

102. the bright earth to a waste was turned;

104. it destroyed all life, from the face of the earth ... ...

124. which had destroyed like an earthquake.

This narrative, so strikingly similar to the Bible narration, was found in the ruins of Nineveh, and date only from the age of Sardanapalus in the sixth or seventh century B. C.; yet they were copies of much more ancient documents, on every tablet it is so stated. At the same time those mighty waves were rolling over the earth the waters above the earth burst downward. So that one vast perpetual tornado for forty days and nights lent its aid in the great destruction. This we suppose to be the meaning of the words, "And the windows of heaven were opened." Modern science has given us very accurately drawn charts of the course of the winds through the atmosphere surrounding us. We have no reason to believe these wind currents have changed since the creation. Now the prevailing current of wind over the central part of North America is from the west, and possibly this was the course followed by the tornado during the deluge. Now if the ark had been built in Armenia where the mountain Ararat is situated, and it is found that the winds and currents have a general eastern direction, the ark would, during the one hundred and fifty days or five months of the deluge (that is from the commencement until the waters gained their greatest depth), have gone in an eastern course, say at the rate of about forty miles a day, some six thousand miles or beyond China; or if it floated faster, it would have left the ark somewhere in the Pacific Ocean. This would be an unreasonable theory to adopt, being entirely inconsistent. But the ark being built in America, somewhere, we may imagine in the latitude of Missouri, when taken up by the eastern borne current, and wafted by the hurricane following the same course, it is not out of the way to suppose it to have progressed as far as Ararat, some six or seven thousand miles from America, even had it traveled at a more rapid rate than forty or fifty miles a day. Over sixteen hundred years had passed from the creation until the ark was finished. In this time mankind had increased and multiplied and spread out far beyond the country around Eden (the Mississippi Valley), as signs of an antideluvian population indicate, and we may suppose the ark was built some distance east of the Garden, between the States of New York and Missouri. Couple this supposition with the circumstances connected with the flood, the current flowing from America, with the fact of the ark's resting in an easterly direction from this country, and we can form no other reasonable conclusion than that here the miraculous vessel was constructed and freighted with its treasure of animal life, and the progenitors designed and set apart to renew the human race. That the ancient Americans knew of the deluge is beyond dispute, as we have several versions of the story of the flood that have been handed down as tradition by different nations, and in one instance we have a picture-written description of it, an old Toltec record, fortunately preserved from the wholesale destruction that followed the Conquest. We will describe this writing and give the traditions of the Aztecs, Zapotecas, Caribs, and Mandans in a future paper, as properly

they do not come under this heading, they having received their knowledge from their forefathers, the descendants of Noah, after the flood, and when America was again re-peopled.

In our last article we assigned the creation of man to this country. Now Adam and Noah beyond dispute were countrymen, in fact relatives. Noah being a lineal descendant from Adam, let us couple the evidence presented in relation to the building of the ark in America with the antediluvian remains found and mentioned in relation to Adam, and we have additional reason to assign the honor to America as being the original Paradise, and the home of our first parents.

G. M. O. *Juvenile Instructor.*

PROSPECTS OF UTAH.

No Territory of the United States has better prospects for permanent prosperity than Utah. Her agricultural interests are co-extensive with her domain; her manufactures are increasing and improving every day; the wild-cat excitement, usually attending the opening of mines, is passing away, and new developments, of a solid and enduring character are constantly opening up; her commercial institutions were never on a more solid basis than to-day; her railroads are doing a splendid business, and the iron rails are extending in every direction; her iron ores existing in various localities in almost inexhaustible quantities, are being reduced and brought out in the shape of the most precious of metals, ready for the forge, the drill and the chisel; the cause of education is working its way into every city and town, village and hamlet, and nook and corner of the Territory; and the spirit of improvement, progress and mutual assistance is binding her people together, and urging them onward towards excellence and greatness in every department of knowledge and usefulness.

All efforts to keep her down; to rob her citizens of their rights; to blast the name of her leading men; to sunder familes and make dishonored widows and nameless children of thousands of happy wives and little ones; to weaken and destroy the influence of their religion and break up their ecclesiastical institutions; to arouse the wrath of the nation and bring down upon her vengeance, destruction and death; to wrest from her toiling workers the fair fields and farms, pleasant homes and rich improvements which are the fruits of their conquest of a desert; to control her finances and bring her under the heel of carpet-baggers and scheming adventurers; have utterly failed, and brought shame and confusion and loss upon the heads of those who have plotted against her.

Her course is onward, her future is bright, her spirit is undaunted, and under the fostering smile of a beneficent Providence, she will continue to arise and increase, and grow brighter and better, till she takes her position as the most glorious star in the great constellation of States, which will yet give light and liberty to all nations on the wide spread earth.—*Ogden Junction.*

WAS METHUSELAH DROWNED IN THE FLOOD?—In the fifth chapter and twenty-fifth verse of Genesis we find: "Methuselah lived one hundred and eighty-seven years and begat Lamech." In the twenty-eighth verse of the same chapter occurs the following: "Lamech lived one hundred and eighty-two years and begat Noah." Now, it appears in the seventh chapter of Genesis, that in the "six hundredth year of Noah's life the fountains of the great deep were broken up," etc. Methuselah, it will be remembered, lived 969 years. We therefore ask, did the old man die a natural death, or was he drowned in the flood? Add the above figures and see.—[See Lecture on Faith, sec. 2, par. 41, Book of Doctrine and Covenants, which shows that Methuselah died in the year 1656, the same year in which the flood came.—ED.]

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 16, 1875.

THE SPIRITS IN PRISON:

(OR THE THIEF ON THE CROSS CONTINUED.)

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In the forty-second chapter of Isaiah, we find the following prophetic language spoken in reference to the first coming of the Son of God to the earth as the Savior of the world. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Thus the great mission, calling and duties of Jesus Christ are foretold. First, he is called of God in righteousness; secondly, he is given as a covenant of the people and also for a light unto the Gentiles; thirdly, he is to open the blind eyes; fourthly, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. Now, what is the meaning of these things and how are we to understand them? Are we to spiritualize this prophecy, or seek for some hidden, private or figurative meaning? Shall we say the Prophet was talking in parables and metaphors, that he meant spiritual eyes, and spiritual blindness; metaphorical prisoners and a figurative prison and prison house, and to be taken only in a spiritual sense; or is he talking of things real and tangible? We cannot for a moment doubt that he meant the Lord had called his only begotten in righteousness, that he gave him for a covenant unto the people and also for a light unto the Gentiles.

This covenant is plain and twofold in its effects; first, it unconditionally and wholly frees or exempts all people, Gentiles and Jews, from the sin of our first parents, giving unto all the benefit of a resurrection from the dead. Secondly, it conditionally frees or releases and wholly cleanses all people from their own sins and actual transgressions, and gives unto them the benefit of the first resurrection, or the gift of eternal life; there is nothing figurative and unreal about these things, then why should we suppose that the Prophet did not mean what he said respecting the opening of the eyes of the blind, and the bringing out of the prisoners from the prison, and of them that sit in darkness from their prison house? Did not Jesus give sight to the blind, hearing to the deaf, health to the diseased, soundness to the lame, and even life to the dead, and that too literally? Why may not the Prophet have meant real, veritable prisoners, and a literal prison? What right have we to interpret one breath of the Prophet literally and place a private interpretation upon his next? Jesus and the Disciples are marked for the literal renderings they gave to the Scriptures. "Thus it is written, and thus it behoved Christ to suffer, &c.," said

Jesus, "That the Scripture might be fulfilled, which saith, they parted my raiment among them, and for my vesture they did cast lots," said John; and thus it is all through the New Testament, showing the literal fulfillment of the Scriptures, in perfect harmony with the declaration of Peter, "that no prophecy of the Scripture is of any private interpretation." (2 Pet., 1, 20). Again, the 22nd verse, 42nd chap. Isaiah, reads—"But this is a people robbed and spoiled; they are all of them snared in holes, and they are hid in prison houses; they are for a prey, and none delivereth; for a spoil, and none saith, restore."

This, no doubt should be understood as having direct reference to the deplorable condition of the Jews in captivity and bondage to the Roman Empire, at the time of the coming of the Savior, in literal fulfillment of the predictions of the Prophets concerning them. But did the Savior deliver them out of their snares and out of their prison houses? It is recorded that he gave sight to the blind and did many mighty works, but where is it recorded that he brought out the "prisoners from *the prison*," and them that sat in darkness "out of *the prison house*"? In fulfillment of prophecy, he was "a man of sorrows and acquainted with grief, all his days, and was "despised and rejected of men"—and finally put to an ignominious death upon the cross; and nowhere is it recorded that he fulfilled this great and important part of his mission while he was upon the earth.

But did he fail to consummate this glorious work? We think not. In the sixty-first chapter of Isaiah, it is written of the Messiah: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to *them that are* bound." It may be thought a little strange that in both of these passages quoted from Isaiah, as also in another passage in the 24th chapter, the words, "*the prison*" should be used, while in the 22nd verse, 42nd chapter, the words, "*prison houses*" occur. We will simply suggest that the latter may have reference to the temporal condition of the Jews when Jesus should come to the earth, while the former refers to another people and subject altogether.

We will now for a moment revert to the condition of things in a very remote period of the world. It is recorded in the 6th chapter of Genesis that when man began to multiply on the earth, his wickedness became great, insomuch "that every imagination of the thoughts of his heart was only evil continually, and it repented the Lord that he had made man on the earth, and the Lord said, I will destroy man whom I have created from the face of the earth, both man and beast." "The earth was filled with violence," much as it is to-day, which is one of the signs of the second coming of the son of man. But Noah found grace in the sight of the Lord and was saved for he was a just man, while all the wicked world was destroyed. Noah was a preacher of righteousness, but they would not hearken unto him and repent, therefore they were cut off in their sins, and according to the religious creeds of a great majority of the Protestants of the present day, all those destroyed by the flood were consigned to eternal perdition and there is no help for them. There may be a point here that is apt to be overlooked which should be borne in mind. Those whom God destroys in the flesh because of wickedness, in some degree atone for their sins, in suffering the penalty of death by his

judgments. How far we do not pretend to say, but we will venture to say, so far as the ends of justice are met and satiafied by such expiation, which is for the righteous Judge to determine; and we will also venture to say that such expiation alone will never be sufficient to entitle them to the privilege of entering into the celestial paradise or place of happiness. But, "in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you," said the Savior to his disciples. Why prepare a place? "That where I am, there ye may be also." But no man goeth unto the Father—unto the place to be prepared for the disciples of Jesus, but by himself, for he is "the way, the truth and the light." (St. John xxiv, 2—6.) Paul declares that he "knew a man" that was caught up into the third heaven, and heard unspeakable words not lawful to utter. (2 Cor. xii, 2.) He also refers to three kinds of glory, or kingdoms, of which the sun, moon and stars are typical, and as one star differs from another in glory, so also is the resurrection of the dead. (1 Cor. xv, 41.) Well might the Savior say, "In my Father's house are many mansions." There will also be prepared a place for those who die without law, or who never heard the Gospel, and also a place for those who hear the Gospel and do not obey it, and also a place for those who hear and obey the Gospel, but afterwards fall away and become sons of perdition.

Surely the Allwise Creator has made ample provisions for all these, as well as for the righteous. They are all his children, and are all entitled to the righteous judgment of God according to their deeds and merits or demerits. What but an apostate Christianity would hold as its creed that in God's house there is but one mansion in which dwells the fullness of the glory and presence of the Father and the Son, and on the other hand the "bottomless pit!" the portal to both being death, and the only passport needed to secure an entrance through the pearly gates into the celestial mansion or paradise, is "belief on the Lord Jesus Christ," without reference to ordinances, character, merits or demerits, whether the life has been pious and good, or the most debased and corrupt; or on the other hand, without this belief alone, whether from ignorance, infidelity or scepticism, all, without discrimination, are doomed to eternal perdition. This is opening up the "broad way," and making wide the gate unto eternal life—but few would refuse to believe, with death staring them in the face;—quite the reverse of what Christ and his Apostles taught. (Matt. vii, 13.) And yet the teachers of such a doctrine profess to draw their inspirations from the sacred Scriptures; but they do err, not knowing the Scriptures and the power and purposes of God.

Peter declares that Christ, being put to death in the flesh, was quickened by the Spirit, "by which also he went and preached unto the *spirits* in prison." The spirits of whom? Of those who "sometime were disobedient when once the long-suffering of God waited in the days of Noah." (1 Peter iii, 19, 20.) And why was the Gospel preached unto the spirits ("in prison") of those who were destroyed for their wickedness? "That they might be judged according to men in the flesh, but live according to God in the spirit." (1 Peter iv, 6.) But furthermore, that the purposes of God might be consummated and the Scriptures fulfilled, which declare that Jesus was "anointed to proclaim liberty to the captives and the opening of the prison to them that are bound," and to "bring them out from *the prison*, and them that sat in darkness from

the prison house." Now if Jesus, while his body was lying in the tomb, went to preach to the wicked and rebellious ante-diluvians, whose bodies had been destroyed in the flood, and they cast into the *terrestrial paradise*, or "prison house," until they should pay the debt of their transgressions; then the thief did not go from the cross to the celestial paradise, the place of happiness, the mansion of God, as the world suppose, but to the terrestrial paradise, or "*the prison*," where, with the "captives" whom Jesus went to liberate, he also had the Gospel preached unto him, and with them would have the privilege to be born again through the principle of baptism for the dead, inasmuch as he, or they, were not baptized in the flesh. (1 Cor. xv, 29.)

And further, "as it was in the days of Noah, so shall it be at the second coming of the Son of Man," except that the earth will then be cleansed by fire and not by water. That day shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be as stubble: and shall be burned up both root and branch. (Mal. iv, 1.) "And it shall come to pass in that day that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth, and they shall be gathered together as *prisoners* are gathered in the pit, and shall be shut up in *the prison*, and after many days they shall be visited," (Isaiah xxiv, 21,) thus repeating the course pursued with the ante-diluvians, or in other words, continuing the unvarying course of the everlasting Gospel, which is the power of God unto salvation unto all, both the quick and the dead; until *all* but the sons of perdition are reclaimed from the error of their ways and from sin, death, the grave and the prison house, and made to inherit the mansions and glory prepared for them.

ABSTRACT OF CORRESPONDENCE.

Bishop W. W. Cluff, writing from Coalville, Summit County, Utah, Feb. 20th, says: The people here generally feel well, our meetings have been very well attended of late and made interesting. We organized a Young Men's Literary Association last fall, and the results so far have been very good. We have had several interesting and instructive lectures delivered recently. The coal trade during the winter has been very brisk, our shipments for the past season greatly exceeding those of any former year. Bishops Richens, Winters and myself have leased the Grass-creek Mine for a term of five years, so you see I have gone into the coal business again. The Wasatch coal mines have been doing a good business. I have shipped a great deal of coal into the General Tithing Office during the winter, for the hands working on the Temple, so that they have been well supplied with fuel. We have the Court House here closed in, and some of the rooms finished. Several very nice residences have been built within a year, so that on the whole I think our little city is progressing.

Elder B. H. Watts under date March 8, 1875, writes from Bristol "Elder Hanham has been delivering a course of lectures during the past month at Devenport, on the principles of the Gospel, with good results, causing a spirit of inquiry among his hearers. I have been traveling through portions of the Conference, not visited by the Elders for some time and found a number of Saints very anxious to see me. I held meetings and baptized four persons. I am anxiously looking for the time when we can commence our out-door meet-

ings. I find a spirit of inquiry among the people, and feel inspired to say if the Elders would stand valiant for the truth, and enter the field as the Elders did in years past, that there will be a great work accomplished this present year. We find the greatest opposition from the Divines of the day, who use their endeavors to prevent us obtaining suitable meeting houses, or laying our principles before the people. My health is good and spirits buoyant."

Elder David McKenzie writes from Glasgow: "Brother Ingram is laboring in Ayrshire. By letter just received from Elder James Houston, a local Elder residing at Kilmarnock, we learn that he and brother Ingram have baptized nine persons, and that brother Ingram had organized a Branch there called the Ambank Branch."

CORRESPONDENCE.

GREAT BRITAIN.

Merthyr, March 11, 1875.

Prest. Jos. F. Smith.

Beloved Brother, — It affords me great pleasure to inform you that within the last six weeks we have baptised 24 persons, (8 of these previously reported by Elder Geo. L. Farrell, Jan. 30, 1875.—ED.) and about the same number have given in their names for the same purpose; in fact, there is quite a good spirit prevaling in and about the various Branches. Our meetings are attended by a goodly number of strangers, to all appearance honest hearted and seekers for the truth. The condition of this part of the country (temporally) is deplorable, on account of the strike and lock out; privation and hunger exist to an enormous extent; but thank the Lord, he has been merciful to his Saints in this part, nearly all of them are working, on account of the masters that have their works and pits in operation, and not in connection with the Masters' Association, adopting the double shift system, thereby employing a greater number of hands than would otherwise be the case, but at lower wages.

Praying God to bless you, I remain your brother in the Gospel,

HENRY HUGHES.

Liverpool, March 12, 1875.

Prest. Jos. F. Smith.

Dear Brother,—It is with pleasure I embrace this favorable opportunity of penning you a few items respecting the work in the Liverpool Conference. During the past month brother G. Ball has been traveling with me through the greater part of the Conference, and on the whole I may say we have had an agreeable time in our visiting.

Feb. 10th we visited Elder Gittens, Prest. of the Liverpool Branch, and stayed for the night at Linacre village. We held meeting at Southport, and at Preston had a good meeting, and I believe the interest in the work is increasing among the Saints. I never visit the latter place without reflecting upon the fact that Preston was the town where the Elders first lifted up their warning voice (to this generation) in Europe, and it is pleasant to hear how joyfully they were received by the honest in heart and those who loved the truth. At this place we have a gentleman, though not of our faith, who extends a standing invitation to the Elders to call upon and visit with him, which we generally do, and our thanks are drawn out towards him for his generosity and good feelings towards the Saints. We visited Burnley, Clitheroe and Blackburn; there are not many Saints in these last named places, but the majority are old, well tried members, and feel to abide in the truth.

At Over Darwen we held meeting. There is some little interest manifested by the world in our principles, and I always feel free and unfettered in this place, there seems less opposition and bigotry to contend with. A

great many co-operative enterprises have been started here, and many of them are established, paying institutions, which in my opinion tend to more liberal sentiments. I feel that if the Saints were more united a good work could be done, as it is there is one now and again added to the Church. The Saints in this Branch have taken a fresh hold of the principle of Tithing, and I notice a steady improvement in this respect in other Branches also, and in our teachings I say to the brethren, be encouraged and go on in the good work.

We visited the Saints in Ince, and found them united and doing well. At Upholland we had a good meeting, and have reason to think a more lively interest is being manifested among the Saints in that Branch. In St. Helens there are but few Saints, but the majority are doing the best they can. In Widnes, Runcorn and Chester we have a few Saints whom we visited, and found them feeling well. I am happy to say the Presidents of Branches generally are awake and trying to do their duty, and feel encouraged for the future. It is true we have in almost every Branch some dead and dried up members, and we may have to use the pruning knife ere long. I have the pleasure to inform you that brother Baldwin, of the Upholland Branch, has promised twenty pounds donation towards the building of the Temples, and we have no objection to any one else adding their mite to swell the amount from the Liverpool Conference. During the past month 5 persons have been baptized. To-morrow I leave for Over Darwen, and then shall proceed to Barrow-in-Furnace. I am well in health, and take pleasure in my labors.

Your fellow-laborer in the cause of truth,

W. B. Barton.

IRON MANUFACTURE.

Coal and iron are said to be the basis of England's greatness and strength among the nations. Of these two most useful staples Utah has a liberal share. In fact her resources in these particulars and in some others are very great, and it is thought practically inexhaustible. It is the development, however, of these opulent resources which will make this Territory great and comparatively wealthy. In this view it is a matter for rejoicing to see the attention of the public and especially the capitalists and business men directed to the subject of the manufacture of iron in its various branches beginning with the crude ore in the mountain. The organization of the Great Western Iron Works in Iron County and the iron works at Ogden was followed by the incorporation of the Utah Central Iron Company in this city on the first of this present February, with a capital stock of $250,000, in shares of $100 each, and with the following officers—President, Wm. Jennings; Vice President, Wm. H. Hooper; Secretary and Treasurer, James T. Little; Directors, Wm. Jennings, W. H. Hooper, H. S. Eldredge, John Sharp, sen., James Sharp, Feramorz Little and James T. Little.

The purpose of the company is the manufacture of iron from the ore and in as many different branches as may be thought best. The company own several beds of ore; and one of the first things the company propose to do is to erect a preliminary furnace in this city, in which to prove the different ores that are found in the Territory, and determine their quality and relative value and the most useful combinations of them for various purposes of manufacture. Then it is the design to erect furnaces at the ore beds to reduce the ore to pigs. Extensive rolling mills and other buildings for the manufacture of iron are to be erected in this city, as the central point of business and manufacture for this Territory, and the neighboring Territories.

We understand that the ore from Goshen, near Santaquin, City Creek, and the Weber, will be especially tested, and furnaces for con-

verting the ore into crude iron will be erected at the most convenient points near the ore beds, or such of them as promise the best.

The people generally will have opportunity to subscribe to the stock of the company, and it is hoped that it will prove a great benefit to the community in increasing the business thereof, and in affording labor to a large number of people.

Bona fide organizations, and especially of resident citizens, for the establishment of useful home industries and the development of local resources, are to be encouraged at all times, for on these must the Territory depend for continued material prosperity, and perhaps no one industry can conduce so greatly to the public welfare as the extensive manufacture of iron. Therefore we wish all these new enterprises in this direction to be successful, and of course especially as regards this city, it being the chief city in this region, the capital of the Territory, and the Queen City of the Rocky Mountains. — *Deseret News.*

UTAH NEWS.

From the *Deseret News*:—

Resources.—Among the resources of Sanpete County are a large deposit of alum and large quanties of excellent soda. A good place to establish chemical works.

To Whom It May Concern.—This is to certify that C. G. Webb and Eliza Jane Webb were cut off from the Church of Jesus Christ of Latter-day Saints, by the High Council of this Stake of Zion, Friday, February 12th, 1875.

George E. Wallace,
Clerk of High Council, Salt Lake City.

Beautiful Clay.—Brother Elias Morris has brought with him, from Tintic, some specimens of the purest kind of beautiful white fire-clay. It is known as Keoline, and is said to be the chief material from which porcelain and the richest white ware are manufactured, and is probably suitable to make crucibles of. There is considerable alumina in it.

Quick Work.—The rapid manner in which the twenty-five miles of the Utah Southern Railroad, between Provo and a short distance south of Santaquin, shows the enterprise of the company and the energy of the Superintendent. The survey was commenced on the 12th day of December, and the twenty-five miles of continuation will be finished on Tuesday, February 16, on which day the last rail of the Utah Southern will be laid, but trains will not run to the extreme southern end of the line for some time.

Logan, Feb. 16, 1875.—Wm. K. Robinson, of Logan, received such severe injuries in Logan Cañon to-day, that he died half an hour after he was brought home. George T. Benson, who was with him, received severe injuries, and is in a critical condition, occasioned by a log coming from above unexpectedly.

A Fatal Casualty.—Shortly after 4 o'clock last evening, Feb. 15, a horse attached to the delivery wagon of Filligan and Gwin, of the Empire meat market, First South Street, broke the snap of the hitching strap with which it was fastened to a post in front of the premises named. The frightened animal ran at full speed westward, and in turning to go southward, on East Temple Street, at the Eagle Emporium corner, one of the wheels of the vehicle struck an old gentleman, named Richard Harwood. He was picked up and carried into the Co-operative Drug Store, where he was waited upon by Drs. Benedict and Fowler, who did everything for the unfortunate man that professional skill could suggest, but his injuries were necessarily fatal, the skull being crushed in on one side of the head and the bones of one arm fearfully splintered.

Father Harwood was then taken to his home in the Tenth Ward, at the residence of his son-in-law, brother William Ashman, where he survived but a short time, breathing his last a few minutes to 6 o'clock. Father Harwood was in his seventy-second year, and those well acquainted with him give him an excellent character as having been an honest and well-disposed man.

BENEFITS OF CO-OPERATION.—The Workingmen's Co-operative Association are demonstrating the benefits to be derived from the practical application of the principles of co-operation. A meeting of the stockholders was held yesterday, Feb. 9th, for the purpose of hearing official reports, electing officers for the ensuing year and attending to other business. The reports of the Secretary and Treasurer, D. M. McAllister, for the ten months, ending Jan. 30th, 1875, showed that the capital stock had increased monthly from the date of the organization, April 1st, 1874, to the present and that nearly $1,000 of it had been paid in labor by the hands. Merchandize amounting to $50,148.48 had been purchased during the ten months. During the same period 6,214 pairs of boots and shoes had been made by the thirty-one factory hands, the average monthly sales had amounted to $4,400 and the association was enabled to declare a dividend to stockholders for the ten months of twenty-five per cent., or two and a half per cent, per month on the amount invested, besides holding a reserve fund for possible exigencies. The following officers were elected for the ensuing year: President, James Woods; 1st Vice President, John H. Picknell; 2nd Vice President, Charles B. Taylor; Directors, William W. Taylor, James Poulton, William Bates, Richard Collett, S. P. Crompton and D. M. McAllister. S. P. Crompton was elected Superintendent, and Duncan M. McAllister Secretary and Treasurer.

THE DELEGATE FROM UTAH.—The Washington *Star* of Feb. 9, says:—H. Boardman Smith, chairman of the Committee on Elections in the House, endeavored this morning to bring up for action the resolution providing for the expulsion of Delegate Cannon. He stated that if the House refused to call it up he would consider the action final and not again press it. There were only twenty-two votes in favor of bringing it up." The Cleveland *Herald* of Feb. 10, says—"It looks as though George Q. Cannon, the Mormon in Congress, would not be fired off, after all."

From the *Salt Lake Herald*:—

THE SANPETE RAILROAD.—The Sanpeters are growing more jubilant every day, as the work of grading for the narrow-guage railroad from Nephi to the Sanpete Valley progresses. From Nephi to the coal beds is twenty-five miles, and we understand the narrow-guage company propose to have the line graded, ready for the iron, by the time the Utah Southern extension reaches the former place.

DON'T FRIGHTEN THE CHILDREN.—It is an old warning, but as treated anew in Scribner's may not be without effect: Never frighten children; don't shut them up in dark rooms; never let them comprehend what lightning is, or thunder, or take any notice of either in their presence. It is one of the most painful things in the world to see a child run to hide itself from a thunder-storm, and in nearly all cases where it does so, some one has blundered. Never attempt to control a child by making it believe that something terrible will happen to it; "Bogie" will catch it, or the "black man" will come for it, or some terrible spectre or other will haunt it. Those children who have been shut up in dark rooms as a punishment frequently feel the effects of torture until late in life. It is strange how these terrors cling to the person in after life—become, as it were, engrafted into them, and so firmly fixed that reason can not dislodge them. A mother, therefore, that will use such means to compel obedience is weak, cruel and unwise; a nurse who employs them is simply unfit for her position.—*Ogden Junction*